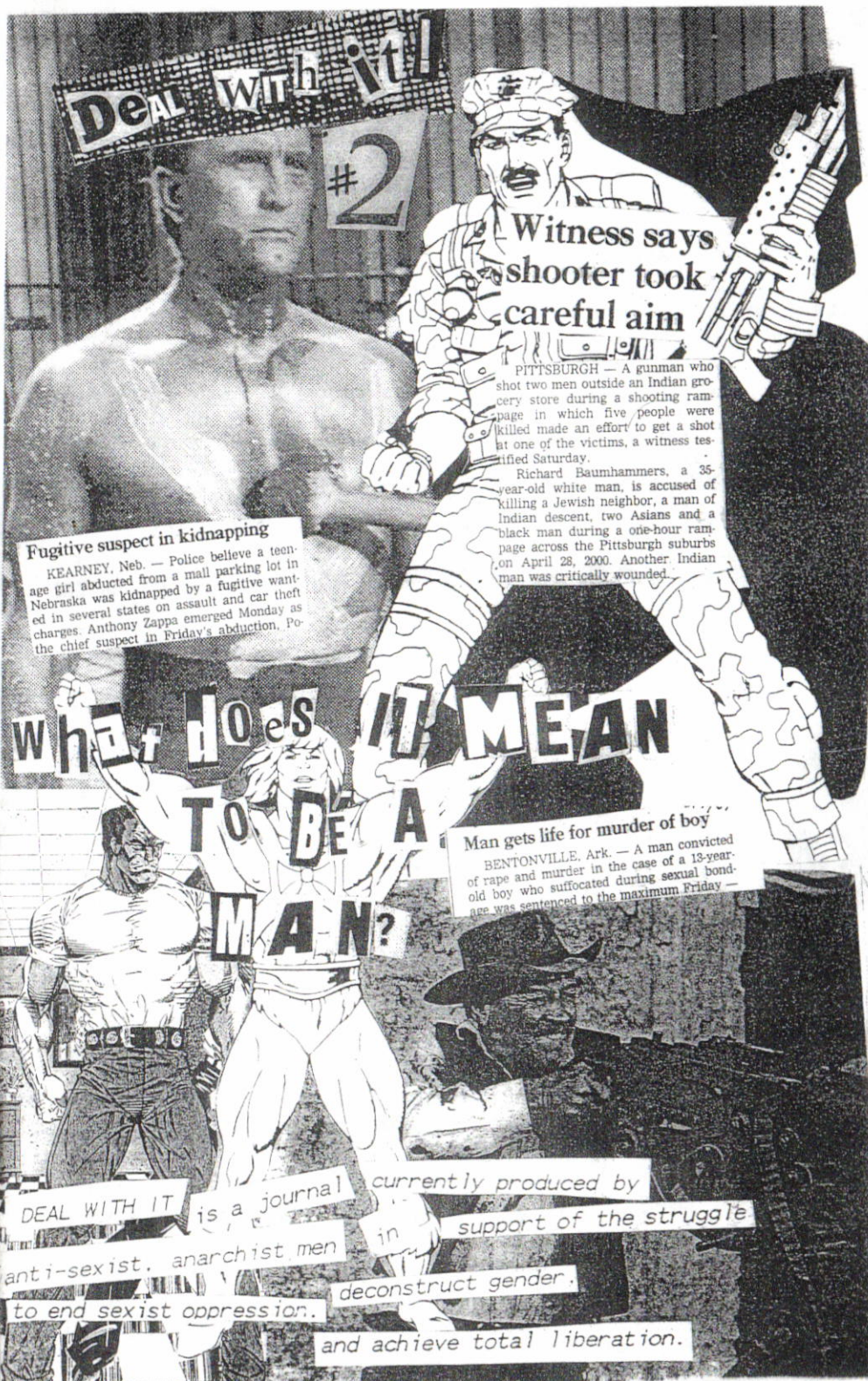


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Fugitive suspect in kidnapping

KEARNEY, Neb. — Police believe a teenage girl abducted from a mall parking lot in Nebraska was kidnapped by a fugitive wanted in several states on assault and car theft charges. Anthony Zappa emerged Monday as the chief suspect in Friday's abduction. Po-

Witness says shooter took careful aim

PITTSBURGH — A gunman who shot two men outside an Indian grocery store during a shooting rampage in which five people were killed made an effort to get a shot at one of the victims, a witness testified Saturday.

Richard Baumhammers, a 35-year-old white man, is accused of killing a Jewish neighbor, a man of Indian descent, two Asians and a black man during a one-hour rampage across the Pittsburgh suburbs on April 28, 2000. Another Indian man was critically wounded.

What does IT MEAN
TO BE A
MAN?

Man gets life for murder of boy

BENTONVILLE, Ark. — A man convicted of rape and murder in the case of a 13-year-old boy who suffocated during sexual bondage was sentenced to the maximum Friday —

DEAL WITH IT is a journal currently produced by anti-sexist, anarchist men in support of the struggle to end sexist oppression, deconstruct gender, and achieve total liberation.

Hello, and welcome to the second issue of "Deal With It!". Unfortunately this rather small group of guys that produces "Deal With It!" has failed miserably in living up to our goal of producing a bi-monthly zine (as it has taken us nearly six months to put together our second issue).. It's not that we're lazy (well maybe some of us are just a little). For some of us, writing about violence against wimmin, sexism, homophobia, and patriarchy can be really difficult, as it typically involves alot of personal reflection on our own socialization as "men" in this fucked up culture. As I have discovered, it is alot easier to spew out recycled anti-authoritarian rhetoric pointing fingers at the cops and politicians that have stood in my way, than it is to analyze my own shit and deconstruct my own priveleges (much less actually cop to them). For me, attempting to figure out just how I got to be so fucked up by this culture has been a painful process-- but a necessary process nonetheless. SO, please, please, please, send us your submissions and maybe we'll be able to put this zine more than twice a year!

In our first issue, in the "mission statement" thing we posed a list of questions to our readers that may have seemed kind of rhetorical, but in actuality were intended to be serious questions:

- (1) "How does a mens group include transsexual, transgendered, and intersexed people?"
- (2) "Is a men only group the most effective way for men to support wimmin's liberation?"
- (3) "Does the need exist for an anti-sexist male publication-- men speaking to men--, or is it more important to create a broader publication that includes everyone?"
- (4) "How can we move towards creating a more inclusive project?"

These questions reflect serious concerns that we have regarding the purpose and significance of this "mens" zine.. As we begin to unravel the lies of culturally enforced binary gender roles and compulsory sex assignment, it becomes more and more confusing to continue using words such as "male" and "men". What do these words really mean? Due to the courageous work of intersexed activists over thw years we now know, that thousands of possibly millions of people are born each year who do not fit perfectly into the commonly accepted "male" and "female" sex categories. And when you consider the sheer numbers of people out there who are exploring genders outside of the "man" - "woman", "boy"- "girl" boxes that

"Deal With It" is a journal currently put out by anti-sexist anarchist men in support of the struggle to end sexist oppression, deconstruct gender, overthrow patriarchy, and acheive total liberation.

As men we have had to face the fact that we are sexist, having been socialized into sexist society. If we are serious about struggling for total liberation, we must begin the process of understanding how sexism and male domination have affected and infected us in order to unlearn and put an end to sexist behavior, attitudes, and the oppression to which these lead. As men are the recipients of male privilege and the main practitioners of male domination, we feel that men must approach and explore these issues and deal with the consequences. It has never been just a "women's issue," but a male problem because men have power over wimmin in patriarchal societies, and carry out the oppression of wimmin. Socialization into the role of dominator also hinders our own ability to attain wholeness and autonomy, be free of gender constraints, and interact with others as equal beings.

For all these reasons, we have come together as men to provide a base from which we can talk about these issues from an anti-authoritarian perspective. We hope to encourage men and wimmin alike to explore the literature, thought, and action of the feminist and wimmin's liberation movements. Further, we hope to illuminate the connections that exist between all forms of domination and oppression.

We haven't got it all figured out. This journal seeks to start conversations rather than speak at people. We know that we want to speak out, as men, against sexist oppression. We want to explore our own sexism and the paths that lead away from patriarchal civilization. We want to support wimmin. We want to support other men who deal with these issues, insecurities, and abuse. While we are starting out as a group of anarchist men dealing with these issues and experiences, and how they affect ourselves and others, we're not sure what that means. How does a men's group include transsexual, transgendered and intersexed people? Is a men only group the most effective way for men to support wimmin's liberation? Does the need exist for an anti-sexist male publication -- men speaking to men -- or is it more important to create a broader publication that includes everyone? How can we move towards a more inclusive project?

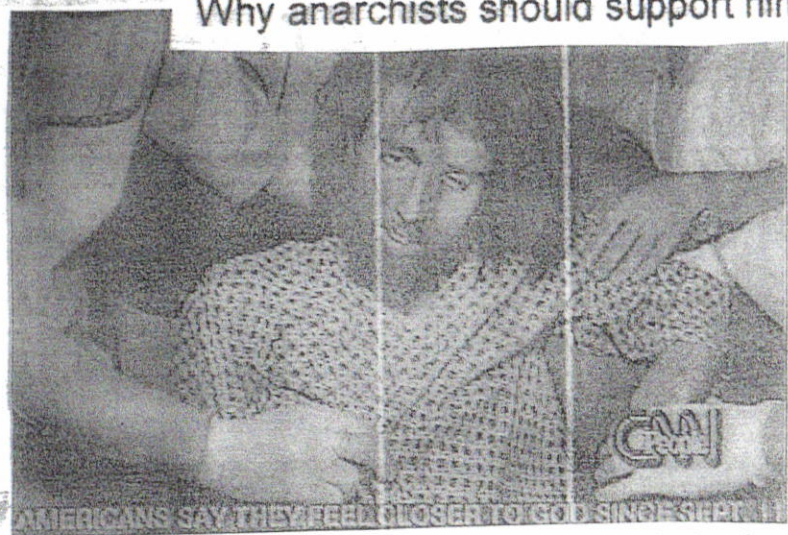
Each of us have our own answers (and more questions) to these questions. We know that we still have a lot to learn and hope that people reading this are willing to become involved. Thanks.

We aim to produce Deal With It bi-monthly (or so). For letters, contributions, and general or pointed criticism contact us at: Box 5841/Eugene, OR 97405 or, dealwithit@fruitiondesign.com or visit our bebsite at: fruitiondesign.com/dealwithit

Comrades of John Walker Lindh

-34-

Why anarchists should support him



Everywhere, we see the forces of global capitalism destroying the earth. These forces are exemplified by the U.S. government and its corporations. John Walker Lindh took a stand against the evil U.S. government, and we must all remember that the enemy of my enemy is my friend. Some call Lindh a traitor and a murderer, but we must fight U.S. tyranny by any means possible. After all, your taxes pay for death and destruction everyday, so it makes sense to support this individual who took matters into his own hands and actively fought the U.S. government by aligning himself with Al-Qaeda and the Taliban. After all, it doesn't matter that these forces are misogynistic and authoritarian, as these are "single issues": what matters is our simplistic logic supporting the larger struggle against the U.S. as the leader of global capitalism. Why waste our time squabbling over single-issues and working with anti-racist, anti-sexist, and anti-heterosexist anarchists and other communities when we can support militant misogynists like Ted Kacynski and Lindh? Lindh himself rejected his liberal upbringing in California, just like Kacynski rejected it as a professor. They both went on to become noble warriors.

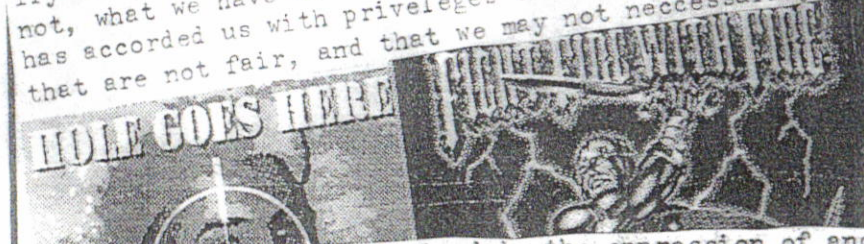
Everyone of you is guilty of furthering U.S. supported ecocide, and you all deserve mail bombs. We, of course, are perfect little anarchists who rightfully pass judgement on all of you infidels—just like our comrade, John Walker Lindh.

For the destruction of everyone we don't agree with,
COMRADES OF LINDH/KACYNSKI

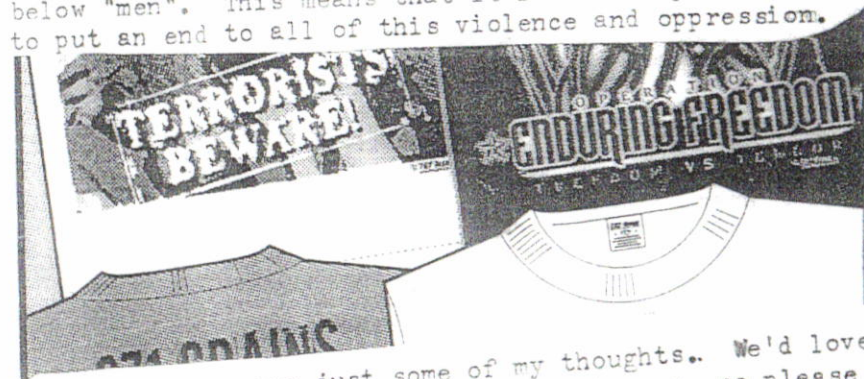
Brought to you by the Comrades of Kacynski/Lindh at
The Patriarchal Men's Support Group(PMSG)

(For the sake of clarity... This page is a satire of an "actual" communiqué that came out in 2000 from the "Comrades of Kacynski" in support of his bombing campaign.)

patriarchy has divided us into, it becomes increasingly complicated to continue using the restrictive, non-inclusive and oppressive language that we are used to. Considering all of this -- what the hell does a "mens group" really mean? For us, (so far), it has meant a group for "biological males" who are culturally defined as "men"(regardless of whether or not we personally identify as "men"). Whether we want to identify as "men" or not, what we have in common is that patriarchal culture has accorded us with privileges that we have not earned, that are not fair, and that we may not necessarily "enjoy".

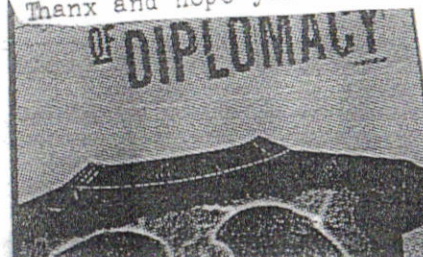


These privileges are maintained by the oppression of and violence against wimmin, gays, lesbians, transys, inter-sexed people and anyone else that this culture has placed below "men". This means that it is our responsibility to put an end to all of this violence and oppression.

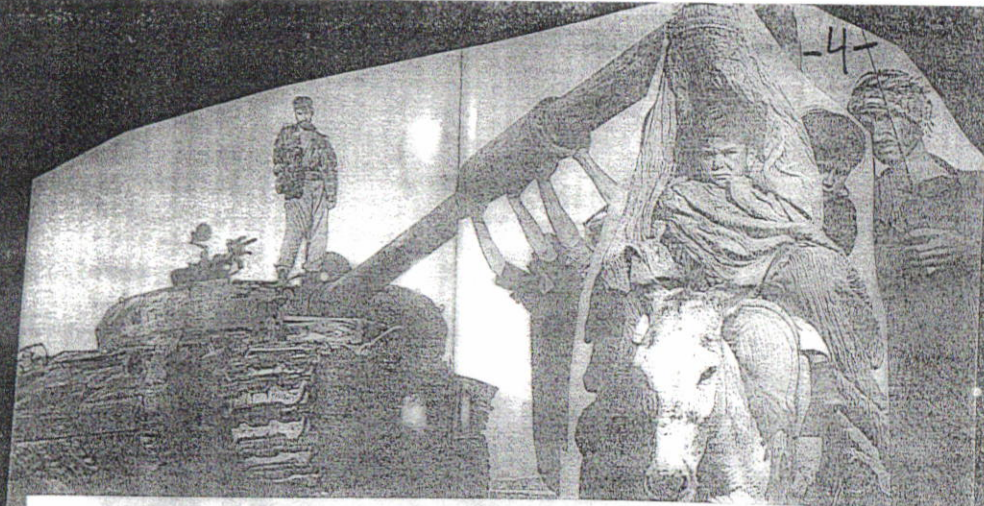


Anyways, these are just some of my thoughts.. We'd love to hear what ya'll think about these issues, so please write, or e-mail or whatever, and let us know.

To all of the people who appreciated our first issue by giving us positive feedback and thoughtful critique, your support has enabled us to continue in our efforts! Thanx and hope you like our second issue!



love and kisses,
kooky



IS DEATH TO THE TALIBAN HOPE FOR AFGHANISTAN?

BY RYAN

When the cluster bombs and missiles started hitting Afghanistan was about the time the United States government and their partners, the U.S. media, started talking about the status of women under the Taliban. Actually, concern from the U.S. leaders and architects of destruction has only been a peep amidst the cackles of macho bravado and syrupy paens to the "American Spirit". The news media, however, began to produce more stories about the brutal rule of the Taliban as they geared up to support military action. Still, the media tends to focus on things like the banning of TV and music, required beards and burqas, and how grateful—insert shopkeeper here—the people of Afghanistan are that the Taliban is departing. Unreported before the current military campaign, and under-reported since, was the systematic, daily brutality which the Taliban institutionalized and was so misogynist (just as widespread sexual assault and violence against women in the U.S. is under-reported, never mind ever taking a look at the causes for this violence).

The U.S. government imposed sanctions on the Taliban a while ago to punish them—not for their serious human rights abuses—but because Osama Bin Laden was taking refuge there and was sought for his role in the U.S. embassy bombings in Africa. Essentially, the U.S. government's position was that the Taliban could treat women any way they wanted, but putting up a single suspect in a bombing case was unacceptable. Proving that the U.S. government cared little about the plight of women in Afghanistan (and more about oil pipelines and "stable" governments to work with—see story about the book "Bin Laden—the Forbidden Truth at dailynews.yahoo.com/h/oneworld/20011115/wl/u_s_policy_towards_taliban_influenced_by_oil_-_say_authors_1.html), the Bush Administration, as Barbara Ehrenreich pointed out in a recent editorial, even gave the Taliban \$43 million last May to support drug production suppression when the Taliban banned opium and poppy production. It is supremely, infinitely disingenuous for the U.S. government to now claim that they are fighting for "freedom" against "evil-doers" when they never cared what these people were doing to the people of Afghanistan—especially considering that the CIA armed and trained our current enemies to fight our old one, the USSR.

Really, though, aside from a few meaningless phrases that trickle out, the U.S. leadership haven't claimed to be fighting for women nor even for the U.N. notion of human rights. Perhaps they realize how hypocritical this would be, or, more likely, they just don't care. It has been left to the media, then, to make this case—in just the same disingenuous manner.

While it is good that the Revolutionary Association of Women of Afghanistan (RAWA) is now in the press—whereas before the strikes in Afghanistan, one could only find out about them and true life under the Taliban from the Feminist Majority or in little read alternative media—, and that the media talks about and shows us real people, their lives in Afghanistan under the Taliban, the

Simple anarchist terms always describe this best: we choose competition over cooperation, domination over mutual-aid, superiority over diverse equality, exploitation over sustainability. So it goes in our society (what a fucking drag! as one of the bands that I listened to a lot at the time sang), with our top ten best lists, sports industries, military, work, oh shit.... It seems like almost all male interactions contain some aspect of this need for superiority or outright domination, like we drank this sickness—not with mother's milk—but right out of the Nestle bottle when we were babies. Sure, I may just work in a gas station, but I know more about the Dodgers of '54 than anyone else alive, and, well, at least I'm not gay. Sure, I may look like a wimpy corporate lawyer, but I shoot things on the weekend! From guys sizing each other up, to the swagger that takes up the whole sidewalk almost hoping you'll say something when they bump into you, to mosh pits, to men staring openly at portions of wimmin's anatomy, or more often, doing so when she isn't looking, to constant trash talking about who has the best political analysis (least I'm not an anarcho-syndicalist, or a damn liberal!) It seems that our self-esteem is based on this "need" of superiority and our right to act out that feeling. Whose sports teams are the best, who has the rarest record, who has had the most sexual encounters. I see these guys down at the YMCA playing basketball and they take it so damn seriously: they've traded fun and companionship for meaningless victory. I won't even touch the car subject.

These are all stereotypes, sure, but they are true for a lot of men in one form or another (what should be an unneeded side note: of course women can be just as competitive, just as caught up in superiority complexes, and just as adept at creating hierarchies, but you'll notice that I've been talking from personal experience, as someone whose experience has been as a man, about men in general). Let's not forget, that, in this society, building oneself up usually requires tearing someone else down. These daily battles over petty victories are the small parts that reinforce and perpetuate the larger institutions of capitalism, racism, heterosexism and sexism. I can't imagine capitalism, for instance, existing without competition.

We're all looking for some measure of respect and empowerment and we so often find it in the worst places. We look to the society around us and choose its diseases as a cure for our insecurity and feelings of powerlessness—and some of us never realize that this was a choice made for us; just the way it is and not something we could question, reject, and replace. The vicious cycle of inequality, brutality, and colonization continues until we start looking somewhere else....

I occasionally still play basketball. Most recently, I bought a ball and shoot some baskets with Tracy down at the grade school. I remember that I played in the inter-dorm games when I was in college so long ago. They needed a body so I said What the Hey? The other team gave a look at this kid with safety pins in his ear and didn't bother to guard me. It was fun at first, but everyone was too serious, so I only played once. Another time, I was in Portland waiting for a friend to get off work. I was reading in a NW park and some guys came to play basketball. They were short a person and surveyed the park like tourists at Yellowstone looking for bison. Their eyes passed right over me, so I got up and volunteered. Eyeing my Destroy! t-shirt, vegan warrior boots, and patched shorts, they were reluctant, but gave in and said What the Hell! (I think more people need to just say What the Hell!?). We had a lot of fun, never even exchanging names. These fairly normal guys might have got a lesson in making assumptions and I got to play basketball with no pressure. Just having fun no matter how good we were.

The best thing about those two instances, though, is the fact that I had and have no idea who won or even what the scores were. And that's how I want to live my life: without keeping score.



some place. I was still caught up in wanting to be mainstream then, and, besides, there weren't any arty, rebellious kids at my school until the time I left, and they were mostly California kids whose parents dragged them to this backwoods hell hole.

Anyway, I wasn't good at basketball, compared to the skill levels necessary for competition, I just like to play. I didn't real feel that competitive drive, at least not in the way others did. I said I "joined" the team because I didn't play in games unless it was for a few minutes when victory or defeat was already assured. I just practiced with the starters--there can be a hierarchy with just twelve people, or between three people as I would prove, or just between you and me (or even just me). The main reason basketball teams have twelve people is so that the five starters and two subs have someone to practice against. Yep, I was a practice dummy. When I'd actually get in a game, I had no vision. I'd be completely unaware of the people and action around me like I had walked into someone else's dream wearing high-tops, blinders, and an uncomfortable tank top. And that was another problem for me. I didn't feel all that good about my body, and hated those revealing tank-tops. Of course, it was worse in practice with the "skins" vs. the "shirts". Part of sports, like boot camp, is humiliation--something chubby kids know all about. The adults know how hard it is for kids with insecurities and problems, they just don't care or figure that suffering through it will only make you stronger. It makes you more ashamed, is all. Stupid adults. What was worse, is that lots of guys didn't understand my reluctance to disrobe. They were, for whatever reason, (usually 'cos they were thin and "athletic-looking"), so comfortable and confident with themselves, unaware of their arrogance. Like most men, they just universalized their experience and never gave a thought to those who were different. I still hate that ignorant confidence.

So, I sat on the bench watching the games and wondered at the wasted expense of sending me to La Grande and Medford to stay in hotels and eat at crappy diners, like King's Table (where the cook in Pendleton didn't wash his hands after going to the bathroom, twice!). Although, in Medford, three of us hiked it down to the skate shop and barely made it back as the bus was leaving. That was fun. At that time in my life, I was discovering skating, punk music, and drinking--settling into a loser status though I didn't really see that as a good thing until I left town. Then I found out that being a loser in this sick society was a point in my favor because "winning" meant becoming a typical, white, male American. I didn't try out for basketball again, and I had a lot of fun just playing with my friends. It is so much more fun to do rather than to watch, and it is a million times better to play with no structure and institution.

Except, I had already learned the rules and structures. Our friendly games outside of "sports" competition were really only the same thing on a smaller scale. I usually one whatever game Jon, Jake, and I were playing, despite my clumsiness, and I let them know I thought I was better through those "friendly" jabs and teasing that are so apart of our lives (tearing apart your life). Friendly competition is an oxymoron, especially as I created a hierarchy amongst us. I was sure terrible when playing with the school team, but I was "good" when playing against Jon and Jake. I gained a sense of superiority and pride in this fact. Really, it was a loss, because I was manufacturing my pride out of their supposed inferior basketball skills. There's always one more hierarchy that can be created. If you're low in one, you can set up your own where you're the top. People are always getting kicked in the face as those around them make ladders and steps of them--or else they do the kicking. I could have found good feelings in the fact of just having fun together with friends. Through doing something together that we enjoyed with no thought to better or worse. Why should that matter? We all have different abilities, personalities and aptitudes, why make hierarchies?

I was recreating the attitudes that drove me away from school sports. Of course, it isn't just sports, but a million aspects of our lives wherein we recreate in miniature the larger patterns of domination in our civilization.

coverage hasn't been consistent, nor placed in context of U.S. intervention in the past. Most of the press operates as public relations for the U.S. government, corporate interests, and/or "American Values", with just enough "fair and balanced" (read: truthful) reporting to claim objectivity. In reality, the press and TV media haven't been able to tear themselves away from endless "ground zero" reporting (note the military terminology to describe the WTC site in New York), cultural propaganda, military minutiae, anthrax scares, flag waving rallies, government press briefings and photo-ops, consumerist exhortations, cop worship, "Homeland" security, and missile strike imagery to actually report exhaustively on the history, experiences, and thoughts of the people of Afghanistan. Nor has much attention been given to U.S. government presence in the terms of military aid, the new colonialism of "free trade", or the history of past U.S. intervention in other countries--which has almost always been disastrous for the people of those lands: Phillipines, Cuba, Guatemala, Vietnam, Congo, Nicaragua.....

The media dutifully reports on the U.S. government's aim of ridding terrorism from the world without ever wondering what terrorism the U.S. causes and supports in the world. We get, instead, stories of impending starvation given almost less weight than the ridiculous food pack drops (the color of cluster bombs). Also, little attention is focused on new police powers and the consideration being given to allow the FBI to revive COINTELPRO-type operations against religious groups and others beyond superficial "civil rights" talk. These new powers will be abused and not just used against the "foreign" specter (the U.S. currently has around a thousand people in custody and won't release them, charge them, or even tell us who they are), but also against U.S. citizens as well. More specifically against those who defy and challenge U.S. government authority and corporate earth-destroyers. We need to start preparing prison support now. All of this is going on and it seems that most Americans are content to wave flags, watch their TV shows and go shopping for the good of the American Spirit. Or, at least, that is what the media is showing us.

A quick look at history--even maintaining their superficial reporting of events--would show the press that the United States government has almost never had noble aims, nor results when it intervenes in other lands (including the land this country rests on, which was stolen using murder, lies, and other forms of coercion). And, it should show all of us that the future of Afghanistan will not be one of even minimal democracy, but of more government and oppression, even with the Taliban eradicated. Meet the new boss....

Already we can see that the U.S. has given up whatever moral high ground they have claimed by aligning themselves with murders and rapists, uh, I mean the Northern Alliance (or, United Front as they like to be called). According to the United States own State Department--whose website my partner Tracy looked up--in their year 2000 report, the Northern Alliance is described as serious human rights abusers committing acts of rape, torture, and murder when they controlled Kabul and othe parts before the Taliban took over. Some pundits, politicians, and local letter-to-the-editor writers have claimed that people opposed to the military action in Afghanistan are naive, evil, and/or failing to grasp that the elimination of the Taliban will help women there. Granted, I'm all for the eradication of the Taliban--and not opposed to violence to achieve it--but a patriarch is a patriarch and there are plenty of those here at home we need to worry about. The U.S. system isn't even equally made up of women and men--it's mostly men who run things (ruin things?), so who are we to talk? If you believe that the U.S. government is ultimately good and that, while America may make mistakes, it really wants a free world for everyone--well, then, military action in Afghanistan makes sense--as it made sense, if you follow the logic of those claiming that the strikes will help wommin, before September 11. I do not believe in the goodness of the U.S. government and understand that what the U.S. does is usually in its own self-interest and will not produce results that lead to freedom for the people of Afghanistan. I mean,



the U.S. itself is a poor democracy and a land of economic, racial, and gender inequality—can the dysfunctional care for the dysfunctional? By aligning itself with the Northern Alliance, the U.S. once again proves that nothing will stop it from carrying out its aims, regardless of the consequences. The Taliban are brutal patriarchs, but the Northern Alliance is no better. Now that they control much of Afghanistan—and as the Taliban is wiped out, but not their attitudes—we can expect more of the same. Indeed, it is happening right now—executions, torture, warlords grabbing for power—, with U.S. complicity and will continue unless a U.N. "peacekeeping" force with teeth is sent with clear dedication to protecting human rights. This is unlikely—and would probably be fruitless, to be painfully realistic—as the U.S. government is still the main player and aligned with the Northern Alliance, despite our leaders claims that they don't want the Northern Alliance controlling Afghanistan and want a broad-based government in place (one that will do what the U.S. says, of course). So, this attempt at forming a governing coalition involves many countries including Britain, the U.S., Pakistan and others pressuring a collection of warlords, the Northern Alliance, the past king, and other factions. Nowhere to be found are women. Almost no women are involved in these talks, and almost no women will be in the governing coalition, I'm sure. And why do these men with guns represent the entire population of Afghanistan? Has anyone asked everyone what they wish? How can the U.S. government claim to be fighting for freedom and democracy when there is absolutely nothing resembling it, or freedom,—and there won't be—in Afghanistan? From the point of view of those concerned with the status of women, there has been little liberation.

The situation is complex and produces many feelings in me. Yes, I want the Taliban destroyed, but freedom will not come to the people of Afghanistan through any government made up of patriarchs and militaristic factions. Nor will true freedom come to us, here, under any government. I know this. I have to oppose the U.S. military action, and the U.S. government because I know that it does not have freedom on its mind and community in its heart. Women and children have always suffered the most from military actions, colonialism, capitalist "free trade" (read: resource extraction, monocultural imperialism, and the loss of traditional lands and ways of living—death or wage slaves), and patriarchal governments. As one set of men with guns are replaced by another, bombs continue to fall, and mass starvation is likely, I find myself in despair. The best thing we can do to help people in Afghanistan is to stop the U.S. government. To put an end to patriarchy here.

We need to maintain (or discover!) our ability to empathize and make the human connections necessary to create solidarity and undermine the rule of the fathers in whatever form they take. Make a commitment to oppose all rule and domination and, instead, seek to re-create real and respectful human cooperation. A lot of people have expressed concern over military action in Afghanistan, but have asked, "What are we to do to stop things like September 11?" Short term: nothing, to be blunt about it. There is no quick solution to thousands of years of domination, exploitation, and patriarchy. Long term: governments, corporations, and the other wealthy have to give up their power and wealth and learn to share. This would require the dismantling of the mechanisms of global capitalism, the nation-state and its military, and religious domination. Easy to say, of course, but this process will be based in human interconnectedness and start in our own communities. With a commitment to taking care of each other in non-authoritarian, non-exploitative, and non-hierarchical ways. I'm describing it in negatives, yes, because once we subtract the negatives, all we'll be left with is the positive: each other and nature. Whether we are building up or tearing down, the process will be brick by brick, stone by stone. The only hope we have is this.

And I'm rapidly running out of hope.

I CALL A FOUL! -51-

By RYAN



There was a time when I played basketball almost as much as I skated (my knees and ankles currently hate me for both activities). Two friends lived nearby, and, after high school classes, we'd play at the hoops each of us had at our houses. Jon maybe didn't like his parents that much—or they didn't like us—so we didn't play at his house often. There was that sweet window of time after school let out but before parents came home when we'd play at his place. Damn it all, though, parents always come home before you're done messing around, like the security guards making the rounds of the businesses we skated at. Jake's house sported a hoop that was only 8½ feet, which was great for pretending we could dunk, but lousy for having a "real" game. We used a mini-ball in compensation for the lower rim height and the skinny confines of the slanted driveway. Those games were fun, but in retrospect, I feel a little sorry for his neighbors who had to put up with Public Enemy, Dead Kennedys, and Suicidal Tendencies blaring while we played. Over at my house, the hoop and backboard was at the bottom of a poorly-layed pavement driveway. It was down there by the street, but not very large an area for games. Chasing the ball into the street nearly resulted in several fatalities, but, hey, that's kids for ya. While Jake's place had those prickly, juniper-like bushes to fall into, my "court" was backed by the ubiquitous Central Oregon cinder rock. Behind the hoop was dirt and sharp rocks that could deflect an air-ball right back at your face like some damn mean opponent. Sometimes we'd head up to the Junior High School to play on an actually demarcated court, but they'd installed those horrible chain "nets" on their playground hoops.

Soccer had been my game up until middle-school, and I had played in the city Recreation League since first grade. The teams were sponsored by local businesses—hey, free advertising, I mean, "community spirit"—, coached and refereed by high school kids, and the after-game pizza parties were the definite highlight. Like any poor U.S. kid, I was raised with sports, and there wasn't any question whether I'd play them or not, being a boy child (and now that assumption is forced on both gender categories). The only question was whether I'd play them well or horribly. You can guess the answer to that one.

So, I had to give up my pro-football career, even though I was the leading rusher for the Raiders, when I discovered anarchy....

OK, I was horrible. School sports were a different thing from the rec league's reliance on fun and barely controlled kid chaos. In school, they were more regimented and serious than grade school field pile-ups, and the atmosphere was suddenly, specifically male-oriented. While the rec leagues were segregated along gender construct lines, they were not the rigorous training camps for becoming a tough, macho, barely emotional man that school athletics were. Sure, you could cry like a soldier in victory or defeat, but, man, no whining, suck it up, there's no "I" in team (like in "individual"), so you better get in line, "girls" and run! "weakness" was punished by your peers, who called each other "fag" and "pussy" and were never held in check by the adults. You took orders from the coach (and were punished for disregarding them), learned that winning was important, competition the norm, routine and drills combined with physical exertion would mold you into a productive member of the team, and you were indoctrinated into the petty patriotism of high school "spirit" (there is, of course, a failure rate, as evidenced by my failure to become indoctrinated). I've purposefully made it sound a little like boot camp, but despite the "buddy" nature the coaches practiced and the mouthing of platitudes about cooperation and "how ya play the game", that is essentially what it was. Especially with football, which I played my freshman year.

Sophomore year, I joined the Junior Varsity basketball team 'cos I liked to play, and, well, you just did have to play sports of some kind if you're a kid in Central Oregon. Everyone knows there are hierarchies at school—and that everything about school, but especially athletics, is geared towards producing people who'll fit into the larger society as it is—and sports was a way to get a place in the hierarchy. Shy and insecure, I needed to belong

stone. I didn't want those guys to see the whirlwind of emotions raging inside me. In the safety of my home I could feel my anger rise. It brought me back to a time when I was younger and being abused. All of the past assaults on my selfhood rose up in me and I felt a culmination of everything that ever took power over me. I remembered teachers holding me down and cutting my hair for being too feminine; white people using anti-Arab racism against me; people who had power in my life being emotionally abusive; being physically assaulted over and over in my youth. Over the next couple days I raced a mental Indy 500. From calculated complex analysis to fear, sadness and anger, I became a contradiction. I wanted to take care of myself and be a martyr at the same time.

I kept telling myself that I was glad it happened to me instead of anyone else because I had a good political analysis of power and oppression. I kept telling myself to stop rationalizing, minimizing and denying the powerful impact this experience had on me.

Fortunately, my attackers could not take my power because it is in my emotions -- I was now expressing that. I was feeling a peak in my anger and a depth in my despair. For the next couple days I was connected to the ways in which the world seems unsafe. I was connected to the pain of being assaulted. I was healing. As a boy I was taught to hold still and concentrate when being assailed. I was taught that the less power you give to others, the less they can take from you. I wasn't taught, however, that power over others isn't the only kind of power. And I wasn't taught healthy ways to deal with the pain of the world.

If I were John Wayne or Superman, I could have won again. I could have pulled out my gun or super strength and used it to show that I have power over my attackers -- in all situations.

As a mere man dealing with this experience, I held still while under attack. I didn't validate my assailants by confirmation that what they were doing had any affect on me. I acted strongly from the lessons of my childhood. What was different this time, however, was what I did afterwards.

I let the experience sink into me and let my feelings come out. I didn't follow my childhood lessons of squelching the pain. I didn't pretend to be John Wayne or Superman. I didn't try to come across as a winner and I worked hard at not using my socialization to try and one up my attackers.

This queer bashing incident has been a humbling and growth-filled experience for me. As a man involved with anti-sexist activism for 6 years now, I was able to challenge myself to be grounded. I used the skills I have learned from feminism to create a safe and healing space for myself; and to connect with myself holistically. I was learning to be real. I was learning to heal.

basil can be contacted at:
basilelias@hotmail.com ...or: po box 84171/seattle, wa/98124
Also, check out www.tao.ca/~plantingseeds

An Open Letter to Our Allies

First I'd like to note that none of what I have to share is intended to downplay or invalidate the power dynamics created under patriarchy. It's just me sharing my experience and feelings.

Men, like wimmin, have issues with self-loathing and body image. When folks use terms like "dick" or "dick-head," "cock" or "prick" as synonyms for an abusive, insensitive, or generally horrible person; or when they act as though anything phallic looking is automatically repulsive and symbolic of oppression, it only exacerbates our situation. Therefore, my appeal is this: that wimmin refrain from using language that is abusive toward men—at least in our presence. My issue is not with wimmin's anger, or even hatred, toward men. In fact, I think expressing our hatred is a very healthy thing. It's not that we don't understand hatred toward men—we generally don't love even ourselves—it's that you can only hear so many "cock mutilation jokes" without starting to take it personally.

It's very scary for me to make these thoughts public. Still, as a 24-year-old man, it's a landmark in my life when I'm able to be assertive when my boundaries are crossed. It's been my experience, for myself and in talking with other men and boys, that we are not given the skills to recognize others' boundaries or our own. And we generally don't know how to stand up for ourselves. We are socialized to be aggressive and get things with violence, threats or posturing—except with those who are higher in the pecking order. We are taught to be domineering and wimmin are taught to be doormats, but no one is taught how to be assertive. I think men and wimmin often have similar struggles ahead of them when striving for self-determination and personal liberation. When it comes to the task of becoming healthy and whole people in spite of our socialization, I believe men and wimmin have more in common than not.

In making my request, I'm offering up my needs—what I need to feel supported, and what I need to feel solidarity. We are all fighting for liberation, and we should treat each other with the respect patriarchy doesn't foster, and the respect which doesn't foster patriarchy.

Thanks for listening.
Lucas

For millions of Americans, the winter season and in particular, the month of December is a time of overwhelming depression, stress, and anxiety.

There are many reasons why different people may experience depression and anxiety associated with this time of year.

For many who are dealing with memories of lost loved ones, or alienated from their families, or haunted by childhood traumas, the "holiday season" with its inescapable bombardment of artificial sappy food-cheer rhetoric serves only to remind them of loneliness, pushing them further into numb hopelessness.

Have you noticed that you:

- ☐ have lost interest in daily activities? ☐ can't concentrate? ☐ have trouble making decisions? ☐ have gained or lost a significant amount of weight without trying? ☐ are taking more sleep or less sleep?

Do you suffer from Impotence?

Do you feel SAD?

most of the time?

One demographic group that seems to be particularly impacted by the "season to be jolly" is middle-aged, middle class white men.

Every year as December rolls around the suicide rate skyrockets as more and more of these men overcome, undoubtedly, by the financial burdens of holiday shopping on top of whatever other insecurities and anxieties they may be experiencing in their pursuit of manhood, are pushed over the edge.

Credit Card Debt Stressing You Out?

More Americans working late in life as benefits erode

body-image problems

IRS PROBLEMS?

just a few days ago, I was attacked

by basil

"You fuckin faggot! You fuckin faggot!"

I was standing with my bicycle on the corner of Rainier and Martin Luther King Jr. blvd., waiting for an open spot in traffic. Usually, I ride on the other side of the street, exchanging words with the Nation of Islam guys selling bean pies, papers and incense. Today I decided to try something new.

"You fuckin faggot!" these guys yelled menacingly from their car as they pelted me with a baseball and some eggs. The attack was so sudden and over so fast that by the time I figured out what happened, they were gone.

I dissociated when I was hit. I could feel the stinging sensations of being struck both physically and verbally, but didn't move, blink or say anything -- I might as well have been a statue. Afterward, I continued doing exactly as I was doing before the attack and didn't acknowledge what had happened. This isn't the first time I've been queer bashed.

I rode for three blocks, before I felt my wounds and noticed the sticky trail of raw egg on my back. I felt really embarrassed -- actually, totally humiliated.

I rode the rest of the way home and took a shower, washed my clothes and called a friend for support. Now I was starting to process. My mind raced back and forth between admitting that I had been assaulted and dealing with my feelings, to nursing my own internalized homophobia by rationalizing my assailants behavior and giving myself no space to heal.

Coincidentally, I'm reading a book written by Eliana Gil called "Outgrowing the pain: A book for and about adults abused as children." It's a great book that talks about many aspects of healing from abuse, and although its focus is on adults who were abused as children, the proposed methods of healing from traumatic incidents are universal.

Gil says, "It's very important for you to understand that all types of abuse are important on an individual basis. The crucial aspect of the abuse is not what occurred, but what impact it had on you, how you explained it to yourself and others and how it affected your life."

This advice has been crucial for me right now because I've been spending a lot of thinking being attacked. What could I have done differently? What are the larger political and social contexts of queer bashing in general and this incident in particular? Who's to blame? What are the causes, uses and effects of violence? I spent so much time thinking about what happened that I kept getting ungrounded and stopped paying attention to how it all felt.

I'm spending a lot of time right now trying to figure out how this assault affected me -- trying to figure out how I'm explaining it to myself. When I got hit I acted like

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So, with most men being acculturated as men in this patriarchy to view woman first and foremost as bodies that are sexually objectified, I have to wonder about the differences between straight pornography for cash and the supposedly equal, non-exploitative erotica/porn and/or DIY pornography. It seems to me that pornography of what ever kind simply reinforces the Western, patriarchal view of people--mainly woman, as most pornography is made by men, using women, for men--as body parts, as only sexual beings. A sexuality that is mediated and removed from real human interaction and reciprocity. To become body parts that exist only for the viewer's pleasure. This is so far removed from real, human connection and mutual pleasure that it shocks me that any anarchist would consider it defensible--especially those anarchists who are green/primitivist whose critique of civilization and its fundamental alienation from nature parallel so well the arguments made by Susan Griffin in her book, *Pornography and Silence*. I don't think you can remove pornography from this patriarchal, violent culture simply by classifying it as erotica or DIY, especially when it is our entire society that is awash in unhealthy, unequal relationships between men and women and the gender boxes that reinforce this inequality.

The argument comes up that many woman participate in, and make, "sex-positive" pornography--or that gay male pornography is different--but, as is easily seen, all of us were raised in this patriarchal civilization and aren't removed from learning its mores, values, and ways of operating (specifically, the distortion of human nature and the misuse of power). To argue that there is a difference would be to ignore the fundamental sicknesses that underlie our civilization: domination, exploitation, alienation (from nature and each other). In this sense, pornography becomes one of the ultimate expressions of our alienation from real life. I don't believe that pornography of any sort can simply be removed from this violent, misogynistic, racist, hetero-patriarchy, because the need to mediate and symbolize our lives is fundamental to this civilization's existence. In other words, pornography is an extreme example of the worst aspects of what civilization tells us is "human nature". Defenders of pornography claim that it is a part of human sexuality, part of our desires. To deny this, they claim, is to place moral restrictions on human expression (this is where the right-wing, religious accusations come in). I would argue that what currently passes for human nature is only the product of the past

few thousand years of civilization--patriarchal civilization. That we cannot really know our true human nature simply because systems of domination have been in place for so long, like a sickness that transforms a healthy, generous person into a frail, spiteful shell. Pornography is an aspect of distorted human nature--based on control, exploitation, degradation, and coercion--and has nothing to do with a free existence. If we humans were somehow able to dump the past however many thousands of years of domination, exploitation and hierarchy, and become free, mutually supporting, autonomous beings, I really doubt that we'd even create pornography at all. It is a form and product of alienation. One that I am trying to unlearn. For me, pornography hasn't been "sex-positive", but an impediment to true sexual and personal expression. Erotica/DIY porn is a part of pornography as a whole, and is therefore detrimental to our goal of being free, autonomous beings.

Note reveals motive for murder-suicide

TACOMA — By Donald Cowan's tortured logic, he had no choice but to kill an innocent person.

Cowan, 55, obsessed with a female music instructor at Pacific Lutheran University whom he had dated briefly 35 years ago, shot another professor on campus before fatally shooting himself in the head last Thursday.

Although the "holiday season" does bring an increase in male suicides, the rest of the year doesn't play all that favorably for men either as nearly two-thirds of all suicides in the United States every year are committed by men. These statistics beg the question; "What is it about being a man that fills so many of us with so much depression, to the brink of suicide?"

Although male suicide statistics may seem shocking, they may come as no surprise to anyone who is aware of the fact that, in general, males in our society tend on average to have shorter life expectancies than woman.

I believe that the pressures of attempting to live up to the expectations of being a "man" in patriarchal society may lie at the roots of these issues.

Man crashes into Texas Capitol

AUSTIN, Texas — A man crashed his pickup through the front gate of the Texas Capitol grounds Friday and tried to blow up the truck before he was seized by police, authorities said. No one was hurt, Casey Dale Jacobs, 30, stopped his pickup about 250 feet from the building, got out, began waving his arms and yelling, "Free!" and tried to put a lit cigarette into the truck's gas tank.

2-24-91



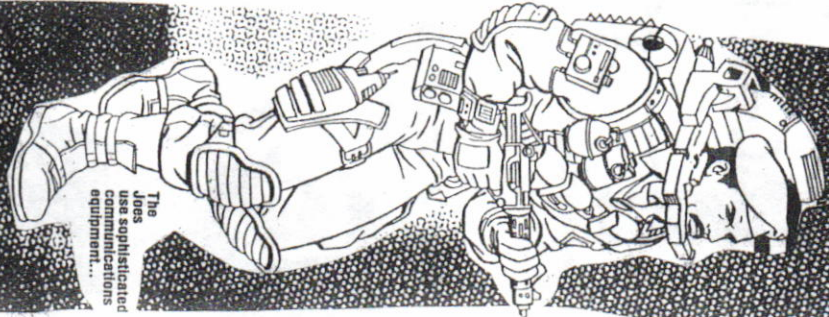
A SPECIAL ISSUE

Wild Men and Women

Boxer jailed for beating wife
SACRAMENTO — Former champion boxer Diego Corrales was sentenced to two years in prison for beating his pregnant wife last summer.

Love and the Songs from the Movies
CAMILLE
MAYNARD

Principal sought in disappearance
The FBI was searching for a former Baptist school and abducted an 11-year-old girl who has been missing for three days. William Balth...



The Joes use sophisticated communications equipment...

When I look around at all of the messages that males receive defining how we are supposed to be and what "manhood" means, I perceive an image that is not only impossible to live up to, but is also not desirable to live up to. It seems that all of the political, cultural, religious, social, and economic institutions that collectively define contemporary patriarchal society are constantly bombarding me with images reminding me that I should be strong, tough, and powerful—a financially successful, mecho heterosex machine, always in control. We are told over and over again that to be vulnerable is to be less than a man. "Feel no pain!" or "No pain-no glory!" we are told, otherwise we're not real men. We're sissys if we cry or discuss our emotions. Other men are not to be trusted.. They are to be competed with... We must fight for what is ours and assert ourselves in the pecking order or be squashed. We must not hug other men or form any intimate bonds whatsoever with other men. To show any signs of weakness (vulnerability) in the face of other men will doom us to our fate of being "less than a man."



ITD RATHER BE A SISSY!

PORNOGRAPHY, EROTICA, CAPITALISM, AND DIY

I'm not so much interested in the differences between capitalist pornography and DIY porn as much as I'm concerned with their similarities—and my own experience with pornography in this patriarchal culture. Raised as a man in the pornographic mindset and now trying to unlearn this indoctrination, I find it difficult, if not impossible, to intellectualize the supposed differences between porn as commodity and as example of men's domination/colonization of woman and their bodies, and porn as a supposedly non-exploitative, sex-positive thing.

I "read" my dad's Playboys and Hustlers growing up, but I now view those magazines not as some extreme example of pornography, but as more explicit pictures of our whole culture's attitude towards women—and of men, actually, as the oppressor is always reflected and damaged by the oppression they perpetuate. There is little that separates the touched-up poses of a woman in Playboy from the similarly doctored photos in Cosmopolitan, GQ, or Victoria's Secret catalogues—except for the minimal clothes. In movies, books, TV shows—and more, including our day to day interactions and reinforcement of "tradition"—women's bodies are idealized and sexualized; posed as always available and always ready for any man to come along and use them. This is objectification: taking a living, thinking mystery that is a human being and reducing this person to a thing; a body, or even just body parts. There is too much to cover here, but I'll just say that this reductionist trait is typical of Western, patriarchal civilization. More, it isn't just pornography, but our entire culture that reduces woman to mainly bodies, which are then sexualized and commodified to sell products, or even themselves as the product. The flipside of this is the other objectification, that of idolizing women's virtue, purity, and the "sanctity of motherhood", wherein women are declared not-quite-as-smart helpmates for men. In all this, it is men—individually and collectively through the institutionalization of white, male supremacy—who define what it is to be a woman: virgin or whore, or both, but never just a person. Almost the only challenges to this have come from feminist movements.

As a boy, I learned the lessons of patriarchy well, and it's mores were reinforced constantly through the media and through the common socialization with my peers, adults, and teachers's textbooks. I learned to view women as objects of sexual desire and potential girlfriends/helpmates, but never as individuals, as whole people who existed outside of what they meant to my own truncated definitions. The pornographic perception was what I had learned, and I remember being in high school—walking the halls in between classes and surveying the girls; judging them based on their bodies. More, I learned that those body parts which matched the "ideal" were sexual turn ons, and practically the only thing that mattered about women. There is a difference between looking at someone and noting their appearance, and appraising their breasts, bottoms, and faces for how well they match the male sexual ideal. I see this appraisal everyday in other men as they look at woman. The guys in cars who stare at a woman walking on the sidewalk, like these men were in a peep booth. I watch the men at the store walk the aisles with their eyes following portions of woman's anatomy. When I realized that I was one of those guys, one of these overseers at a slave auction in our minds, I didn't want to be that way anymore. Then I started to see pornography as the ultimate example of this look, this possession by leer. More, the training manuals for this sexist practice are the mainstream magazines and television shows/movies which continue to present idealized and sexualized women as objects of male desire. Even though I'm aware of the fucked-up nature of this system, I occasionally find my attention drawn to these magazine covers, like when the TV is turned on in a room full of people and everyone turns their head to watch. That is how thoroughly I was indoctrinated into this patriarchy.

personally couldn't pick up a gun and kill

11

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As males attempt to live up to these
arr expectations it is inevitable that we
tear will fail, filling ourselves with
insecurities, anxieties, and ultimately
self loathing- with no tools to be able
to safely and honestly communicate our
pain or articulate our feelings or even
ask for support.

Emotionally alienated, and feeling
disempowered we become strutting time-
bombs on a constant quest to maintain
control. Seeing enemies everywhere, we
lash out and attack to regain our
sense of power. We build our bodies
to be big and take up space, or we
develop our intellects and live our
lives in clouds of abstractions protec-
ted from emotions and asserting our
intellectual superiority over the "stupid"
masses.

Or we may find other ways to build "power"

Gay bar attacker pleads guilty

ROANOKE, Va. — A man who told police
he was angry over being teased about his last
name — Gay — pleaded guilty to murder and
other charges Thursday for killing one per-
son and wounding six others in a shooting
rampage at a gay bar. Ronald Edward Gay,
55, faces a maximum of four life terms plus
60 years in prison for the Sept. 22 shooting.

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Girl sleeps in doghouse; dad jailed

CHESAPEAKE, Va. — A father was or-
dered to spend 30 days in jail Thursday for
forcing his 7-year-old daughter to sleep in a
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Feeling this is Wang, How about:
gued kills and its bad. There's a moral judgement—but one we
probably all agree with here. My feelings, principles, and
experience have everything to do with anarchy, feminism, and
patriarchy 'cos I'm not talking about it on a theoretical level.
What offends, sickens, and angers me is the very fucked up
and huge amount of pornography pushers with titles like "Teen
Gang-bang: One is not Enough" or "Watch J-Lo be Gang-
raped". That anyone would defend this horrible shit is
sickening, and I don't think you can separate your "DIY" porn
from this shit.
A friend of mine was a "dancer" for quite some time and she
explained how powerful she felt performing, like she was in
control. She expanded this feeling by opening up a "dungeon"
She said that she was in control and it felt great to piss all over
these guys who paid for it. Except, as soon as that man left the
dungeon, he was no longer a submissive, but a man in a
patriarchal society. And my friend was still afraid to walk
around alone at night. Power and sex should have never gone
together, and pornography gives the viewer power they
shouldn't have. That body is there for your pleasure—only a
body, not a person. This power corrupts as surely as any other
And there is nothing anarchist about that.

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The world and its inhabitants have paid a terrible price as a result of fearful men building power to satisfy their insecurities, and from the formation of nations, religions, industries and all the war, rape, slavery, genocide, ecocide, and a zillion other atrocities that have accompanied these institutions to the reign of male terror that plagues our own communities, men have pocketed thousands with violence and oppression for thousands of years.

Dad accused of killing daughters

DALLAS — An accountant was indicted Thursday on charges of fatally shooting his 6- and 9-year-old daughters as he argued on the phone with his ex-wife. The mother heard the older girl say "No, Daddy! No!" before hearing the third year of the girls' names.

By conveniently separating all of the specific trends of male violence into isolated little categories with gender-neutral titles such as "hate crimes", or "domestic violence", or "sexual assault", or "war", or "terrorism", or "sexual shootings", or "it is too easy to hide in denial of the totality of male violence."

School shootings, or "it is too easy to hide in denial of the totality of male violence."

Man stabs four kids at elementary school

ANCHORAGE — A man who rammed and said "stuff that made no sense" stabbed four children at an elementary school Monday before he was subdued by police, authorities and witnesses.

I am not trying to imply that we will be able to overcome such a broad range of societal ills by simplifying the complexities or reducing them under a singular title such as "male violence". To do so would invalidate the complex spectrum of experiences of the millions of individuals who have been effected by violence and oppression.

sometimes or check out some nifty pics - hell, I like to get it on and have crushes on lots of people, but it makes me a little sick to think of my enjoyment as exploiting someone else and I'm not going to blame capitalism for that - I'm gonna figure out what my role is in exploitation. Hopefully not as exploiter or exploited.

gumby writes on Friday August 31 2001 @ 11:42PM PDT: [reply | parent] 16

I'm going to re-post a paragraph I wrote awhile back on another forum about wimmin who 'choose' to work in the sex INDUSTRY:

"I guess what I want most is for the men I work with to realize the intense pressure wimmin are under to define the liberation of our own desires within the boundaries of an uneven playing-field. Just because a womyn is 'fine' with selling her body consensually, for money, does not mean that the fullest, free-est realm of her options has been explored. And I have not even touched on the huge amount of non-consensual violence that occurs within the industry of pornography...the reason being that 'personal choice' is most often a libertarian male's response to indictment, of any kind, of pornography. Until a womyn can be enraged without being called a femi-nazi, and can define her own desires in a world free of all domination, I am going to question just how real a 'choice' she has.

J.R. writes on Monday August 27 2001 @ 08:40PM PDT: [reply | parent] 17

I certainly understand the problem people have with most pornography as it exists now; I certainly have problems with it

BB Porn writes on Saturday August 25 2001 @ 02:53PM PDT: [reply | parent] 15

I voted for BB Porn, not as a joke or even thinking about real porn. I can relate to mishap's critiques of pornography and computers and TV and all other disconnecting tools as alienating. Some of my friends and I have begun to refer to protest videos as anarchist porn, because we can laugh at our own tendencies when we watch those videos. It's often pretty close to what I've seen at male-dominated parties when someone pops in a porn tape - people gather and enthusiastically react - "Oh YEA!", "That was AWESOME!", "DAMN!", etc etc. The cop getting hit with a rock is the equivalent of the moment when the guy jizzes all over some girl's face - both are completely disconnected from any sort of real sex or real struggle against the state. I guess I just wanted to comment that we've gotta look at all the tools in our lives and how we use them. We still watch

Protest videos sometimes, even if I hate TV. The same applies to porn. I'm gonna see the difference between porn and real human connection. Maybe we can recognize our society's tendency to exploit, not just through capitalism. This applies to porn just as much as video. An anarchist group could videotape of another community's struggle and distribute it (not even sell it) and try and take credit for this other imagined community's hard work and that would be exploitative. Capitalism is not the whole answer, to all those who are smackin' off on some bent-over, surgically modified human being. We reject all responsibility by saying - "Oh, it's capitalism, after the revolution, that will be destroyed, just like patriarchy, and there's still going to be multitudes of hundreds of women who want to surgically alter themselves and contort themselves voluntarily for my enjoyment." That's just not self-challenging enough. Not to assume only men like pornography, but most of the time this falls into a sexist/anti-sexist argument and the men are just not stepping up and challenging themselves to be anti-sexist. I like to read erotica w/ my boyfriend or by myself

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I understand that some radical feminist women prefer the spelling "wimmin" or "womyn", but I know plenty of radical fem women who don't care how the word is spelled and a few who are offended that their struggle is trivialized by playing around with the spelling of words.

I'm pretty offended that you characterize my sexuality as "sad." That is a moralistic argument, which has nothing to do with patriarchy, feminism, or anarchism. I would suggest that you spend less time spouting back nuggets of feminist theory and spend some time listening to men and women who enjoy pornography. It's also clear that you have no respect for your sisters who do sex work and enjoy it.



exploitative, no capitalist pornography cannot be separated from our culture's history, which is steeped in patriarchal misogyny and sexual exploitation of wimmin. Your average Hustler "reader" isn't going to view your DIY porn/verotic pictures as anything but more hollow images to get off on. Seeing other people—mainly women—reduced to body parts is sickening to me as it denies people wholeness.

As to spelling: many wimmin refuse to use the word "woman" as it essentially means "of man"—with all the religious and patriarchal issues attached to it. I take this spelling from these feminist wimmin. Other women disagree and don't think it matters. My waiting life in Deal with it. I tried to use multiple spellings to reflect the different interpretations women have. Believe me, since I don't know you "disobedient", I couldn't have known what you prefer, and I don't believe use of language in such a manner is making any assumptions as there are many different words to choose from to describe any one thing or person(s). Essentially, I try to reflect the diversity in opinion on the issue because one group or one individual woman cannot speak for all women, wimmin, etc.



Pornography is certainly a part of our culture that makes many people uncomfortable. There is also a lot of stereotypes about it that are held by everybody ranging from the average person, to feminists, to religious people. Pornography is not a monolithic entity, which is how many critics portray it. They also assume that its only men that enjoy pornography, when the fact is that more women enjoy it than you might think. There is a porn industry (i.e. Hustler) that is like the chain store equivalent in the world of pornography. Certainly, these businesses are exploiting women, like most capitalist do. As anarchists and radical feminists, we should have problems with that. But the culture of pornography is more DIY than many people think. There are many women-run porn websites. And there are plenty of women who prefer sex work to the exploitation they would endure in a "respectable" job.

Yes, pornography is no substitute for a sexual relationship with an actual human being. But there are many folks who simply don't have access everyday to a sexual relationship with another human. These people have sexual needs that must be met. Pornography is very satisfying to many people. In some ways, it is like the fast food of sex, with an actual sexual relationship being like a wholesome organic veg meal.

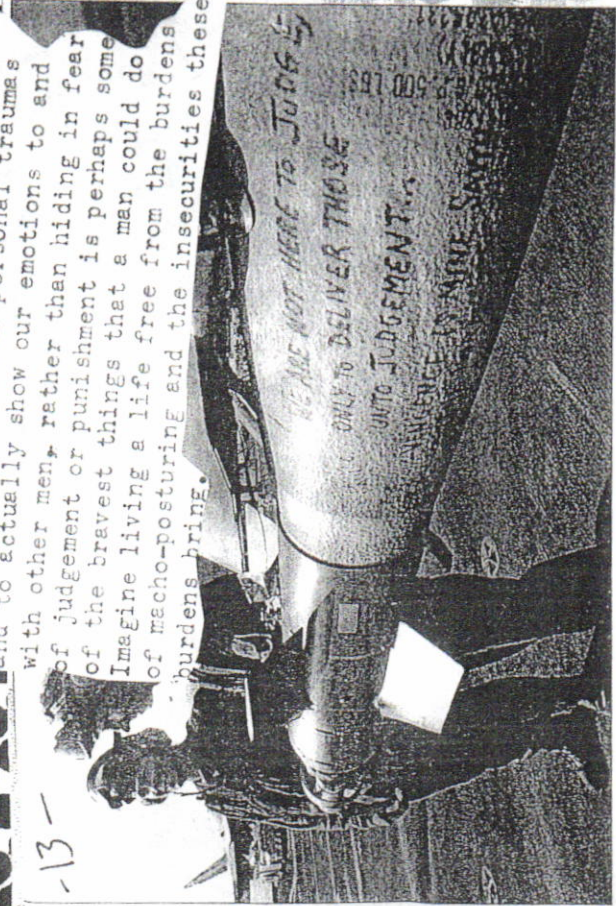
But what does pornography do to us? What does television do? Computers? Technology of all sorts? Pornography hurts wimmin individually and as a whole and distorts our view of each other. I'm sorry, but I can't accept that getting off on idealized or fetishized body parts is a good thing, regardless of whether it is DIY or corporate. The idea that someone can masturbate without visual stimulation is sad, and seems to be evidence of our culture's alienation from ourselves and nature. What I tried to say earlier is that DIY, seemingly non-

But, we are fooling ourselves if we continue to deny the common factor that stares us in the face daring us to name it;... that it is men who are responsible for the vast majority of nearly all patterns of systematic violence.

There is a tremendous amount of power in being able to see things for what they are and to call them out. This is not male-bashing or man-hating, but rather an effort to call things as I see them, and I see a world that has been pocked by male violence and oppression, a world and its peoples who have suffered the curse of patriarchy and have so much to gain should men begin to confront these problems.

I believe that men also have much to gain by resisting the anxiety-ridden oppressor roles that patriarchal culture has claimed for us. Men would lead much more fulfilling lives through the formation of close, intimate relationships, free of gender constraints, to be able to honestly communicate our feelings and to learn how to ask for support.

To be able to admit our weaknesses and to share our personal traumas and to actually show our emotions to and with other men, rather than hiding in fear of judgement or punishment is perhaps some of the bravest things that a man could do. Imagine living a life free from the burdens of macho-posturing and the insecurities these burdens bring.



Navy airman Turner Garretson (left) and Nathaniel Hayden stand next to a bomb they loaded on a jet aboard the USS Theodore Roosevelt in the Arabian Sea. The Roosevelt is flying missions into Afghanistan.

Associated Press

4

Gender

AND WHAT IF...
were

spectrum

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rather than our personal
articulate

We were assertive, we were able to defend ourselves, and to be able to defend ourselves around us. We were assertive, we were able to defend ourselves, and to be able to defend ourselves around us.

The road to and

the more of us that chose and the easier it will be - and the road the easier it will be.

7

8

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(Note: No one did)

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11

The reason why I ask is that I want to know if it is the object of pornography itself that is exploitative, or the actions taken to obtain it. In other words, can there be something (let's call it X for now) that can take the function currently taken by exploitative pornography (sexual arousal) and be non-exploitative? Are there sex-positive, non-sexist visual depictions of sex?



Taking the First Step

Suggestions To People Called Out For Abusive Behavior

by wispy cockles

(originally published in the Jan/Feb issue of Clamor Magazine)

Introduction

What you see before you is a work in a progress and will likely remain so. I write this to encourage dialogue and to provide a resource to people dealing with difficult situations. I do not write this to provide answers to every situation where someone is accused of abuse. Every situation will have unique characteristics that require unique responses and courses of action. What I hope is that this will spark a dialogue about how people accused of rape or abuse or sexual assault should conduct themselves regardless of their feelings of guilt or innocence. As radical communities we need to have extensive dialogue about how to deal with abusive behavior, and this is one current within that dialogue. We should ask ourselves many questions. What responsibilities does the accused have to upholding a "process of accountability" regardless of their feelings of guilt or innocence? As survivors and communities how do we hold abusers responsible? How do we create strong communities that are ready to deal with difficult and controversial situations without factionalizing or falling apart? Is it a priority to determine "guilt" or "innocence" or is it a priority to create processes that demand accountability and deconstruct privilege?

There are some aspects of the ten suggestions I would like to explain first and foremost. We find ourselves in a world where the overwhelming amount of abuse occurs with men preying on women. It is a patriarchal phenomena. In this document I have used the gender neutral term s/he. I wish for survivors that fall outside of the male=assailant/female=survivor model to have visibility. I wish to speak to all abusers regardless of their gender. It is not an attempt to cloak the fact that abuse is largely perpetuated by men against women.

Also in this document I do address people who feel that they have been falsely accused of whatever they've been accused of doing. My reason for doing this is mainly, because people who are in denial need to be spoken to, and they need to be held to standards of conduct that support an atmosphere that challenges privilege and oppression. It goes without saying that in the majority of instances when people are called out for abuse it is because, in fact, they abused the person(s). However, there exist a minority of instances in which people are falsely accused of things.

This writing comes from the context of my own experience of dealing with accusations of sexually coercive behavior. Accusations which were later revealed, by the person my accusers had pegged to be the "survivor", to have no validity. How-

I'm sorry, but being against pornography does not make one a member of the religious right, nor does it make anyone pro-government censorship. Please keep your simplistic, knee-jerk assumptions to a minimum. It is ironic that "it's just a joke" in the poll, but then people go on to defend and propose pornography. Read that Susan Griffin book I mentioned earlier. She outlines well the way pornography and much of our society deforms and devalues ourselves, our relationships, and keeps this alienated, objectifying society going. She starts off the book by talking about "political liberties" like free speech, and "human liberation"—which are two very different things. Political liberty can be had under governments, and nazis and pornography will be defended under political liberties, like the first amendment—but for us to achieve human liberation, government nazis, and pornography have to go. I'm am totally free to articulate my position and beliefs and condemnations. I find it sad that people immediately jump to calls of "censorship!" and "you're like the religious right!" when I argue against pornography. This defensiveness, I think, has been engineered by society no less than the patriotic feelings americans get when you disparage their country. Finally, defending pornography as a free speech issue usually means operating within the first amendment and government processes—and I always find it so ironic that anarchists jump immediately to "free speech" and constitutional rights whenever pornography is argued against. Again, feel free to do whatever you want if you think it necessary, but I will be around

That choice is indeed a joke, which I think most of the folks who've taken the poll understand. The issue of porn is a controversial one, even in anarchist communities. Your webmaster has long been involved in the defense of pornography (they see all porn as the same thing), but they are using it as a way to ban all forms of speech they disagree with. I think that it's safe to say that all anarchists are against the exploitation of capitalism. In that context, I think we favor a world where porn is a DIY thing that isn't done for money. In a strange way, the Internet has been very helpful in creating space for the DIY porn phenomenon.

Um, joke or not, the prevalence of porn and defense of porn in numerous websites and zines dedicated to punk porn or other sub-culture pornography makes it seem less funny and more serious. If it is a joke, then why does it lead the poll? If a joke, then this whole poll bullshit is a waste of time and won't result in adding any opinions to what should be on infoshop. Hey, besides, anarchists don't vote!

"If I can't piss myself laughing, I don't want to join your revolution."

Um, you do know that the 'Black Bloc Porn' page is 'joke', right?

Col. Mustard writes on Monday August 20 2001 @ 12:25AM PDT: [reply | parent]

mishap writes on Monday August 20 2001 @ 08:07AM PDT: [reply | parent]

-Deconstructionist Institute for Surreal Topology

mishap writes on Thursday August 23 2001 @ 08:03AM PDT: [reply | parent]

links, please. Thank you.

If porn is a joke the whole thing is 'You can get porn from within that chose the profession and feel empowered by it. Just because porn is corrupted by capitalism, (like most science) is no reason to 'get in bed with censors. A lot of anarchists are lonely/horny and need release. At least offer some (vetted)

proffrt@whitemale.org writes on Thursday August 23 2001 @ 06:54AM PDT: [reply | parent]

ever, there were a good three months where, due to miscommunication and misunderstanding*, I honestly believed I was being accused by someone of manipulative and sexually coercive behavior. I did a lot of self investigation and soul searching. Luckily, I had some great people to help me process through my conflicting feeling surrounding dealing with these very frightening accusations of abuse. This is my way of giving back to all those who gave so much to me, and to a radical community which inspires me. It is a product of a very real, very intense lived experience facing accusations of abuse, and the reflection that followed.

I would like to say, in my opinion, that false accusations of abuse are themselves a form of emotional abuse. However, it is very important to keep a perspective about such things. The priority, in any situation, where someone is calling out someone else of abuse must clearly lay with the needs and desires of those claiming to have survived abuse. This is not to just err on the side of caution, as false accusations are by most accounts an extreme rarity. It is to support the beginnings of communities that trust those who stand up to those that hurt them. It is to support those that occupy the front lines in the struggle against hierarchy. Those beautiful souls who take the struggle home, where it's most difficult, and those whose strength should be displayed, if they wish, on the covers of radical tabloids alongside photos of black blockers doing property alteration. Their militancy doesn't leave them when the demo or deed is done, they live it. (*Take my advice, don't use e-mail to communicate about serious and emotionally charged issues.)

Ten Suggestions For People Called Out For Abusive Behavior

1. Be Honest, Stay Honest, Get Honest

If you know that you hurt the person calling you out for abuse, acknowledge it. If you think it's a possibility that you might have hurt them let them know. If you have any inkling that some way that you interacted with them might have compromised their dignity and boundaries let them know. The first step to dealing with our abusive tendencies is getting out of denial. Denial is like an infection. It starts in some locality (specific instances and situations, nipping at certain parts of an account of the situation[s]), and if untreated festers and eventually consumes us entirely. When we are able to vocalize that we are aware that something isn't quite right with our behavior it brings us a step closer to dealing with it in a meaningful and honest way.

2. Respect Survivor Autonomy

Survivor autonomy means that the survivor of abuse, and the survivor of abuse alone calls the shots concerning how abusive behavior is dealt with. This means s/he calls the shots and you live with her/his decisions. You don't get to determine how or even if a mediation/confrontation happens, or initiate action towards a resolution. You get to make it explicitly clear that you respect their autonomy in the situation, and that you're willing to work towards a resolution. They may prefer to never be in the same space with you again and don't wish to speak with you. It is

What follows are some posts from www.infoshop.org, the anarchist website, that I sometimes peruse while at work. There are these "polls" where you can, um, vote on the answers to a question and the results are posted along with any comments people might have. There have been several, like "Who's your favorite living anarchist writer?", or, "Favorite projectile." Some fun, some serious, some silly.

As for the following: I was well aware that the "Black Bloc Porn Page" answer for this poll was probably a "joke" referring to riot pictures and not to pornography itself. This "joke"--using pornography as a reference for things one can "get off on"--is a subject worthy of discussion by itself, but I guessed that some people probably did think of straight pornography when they voted for it. So, I posted. I won't comment on the posts here as they speak for themselves, and those involved can't respond to criticisms I make after the fact here.

I will note, though, how funny it is that Chuck0, infoshop's webmaster, went from a kind of balanced well-pornography-is-controversial-but-censorship-is-bad stance to outright defensiveness and offensiveness as the discussion went on. I think his reaction is typical when pornography is challenged. First, the issue of objectification and exploitation is side-stepped and the argument is shifted to issues of censorship or right-wing moralism. Second, this shift prevents us from discussing what pornography truly is, what it does to us, and how it makes us feel. By focusing the debate on these red-herrings, pornography is removed from its position in our patriarchal society and stands seemingly unconnected to anything, especially things like our socialization, violence against women, and how power corrupts our sexual interactions.

My thoughts on whether there is a difference between straight pornography and supposedly DIY, non-exploitative porn follow these posts.

Poll Results

Future Infoshop.org Features	
More Anarchothoods	13.33% (18)
Infoshop noticas en espanol	6.67% (9)
Anarchy Youth weblog	8.89% (12)
Anarchist Matchmaker	7.41% (10)
Anarchist Librarians weblog	1.48% (2)
Black Bloc porn page	32.59% (44)
Science News for the People	10.37% (14)
Amer. Gulag weblog	1.48% (2)
Discussion boards	10.37% (14)
More interactive shit	7.41% (10)

multihop writes on Sunday August 19 2001 @ 03:16PM PDT: [reply | parent]

1

It makes me sick that the "porn page" is leading the poll. In my view, pornography isn't anarchist. I would call it closer to an expression of fascism: complete, objectified control of people's (mainly women's) sexuality. Check out Susan Griffin's book *Pornography and Silence: Culture's Revenge Against Nature*. It is a powerful argument that pornography doesn't promote human liberation, but in fact suppresses it as it is simply a part of religion/State mindsets. Check out www.fruitiondesign.com/againstpatriarchy for some links.

not their responsibility, nor their duty, to attempt for resolution or enter into dialogue with you or take any specific course of action for that matter. However it is your responsibility, as someone being called out, to respect their needs and desires.

3. *Learn To Listen*

It is imperative that you open your ears and your heart to the person calling you out. This will likely be difficult, because people tend to get defensive and closed when they are accused of wrongdoing. Very few people in this world want to be pegged as the "bad apple of the bunch." To listen you will need to keep your defensive and knee jerk reactionary tendencies in check. These suggestions could be very helpful to you:

A) Let the person calling you out direct the dialogue. If they want you to answer questions do so, but otherwise let them have the floor. B) Be aware when you're formulating responses and counterpoints in your head while they're expressing their account of the situation(s), and attempt to stop doing so. C) Focus on their account of things, and save going over in your head how you remember things until after they have spoken. D) Reflect upon the entirety of what they expressed and not just the disparities between your and their account of events. E) Talk with your friends about how you can better listen before you enter a mediation/confrontation.

4. *Practice Patience*

Sometimes things take time to be resolved. Sometimes it takes months, years, decades for a resolution, and sometimes there is no clear cut resolution. However, there is no timeline for resolution when human dignity is at stake. Be patient and never attempt to force a resolution, a process, or a dialogue. You may ask for a dialogue or a mediation, but if the answer is no it is no until s/he says it is yes. Don't attempt to wear down the boundaries of the person calling you out by asking for dialogue or mediation over and over again. Stay put, reflect, and think about the power dynamics in your relations with others.

5. *Never, Ever, Blame The Victim*

S/he did not ask for violence or abuse. S/he did not ask for it in how s/he dressed. S/he didn't ask for it, because s/he was under the influence of alcohol or drugs. S/he didn't ask for it, because s/he is a sex worker. S/he didn't ask for it because she chose to make out with you or because s/he went back to your place or because s/he is known to be into s/m or because she is a "tease" or because she is a "slut". S/he did not ask for it in anyway. It is not acceptable to write off his/her responses to your behavior, because she is "hypersensitive" to your threatening of abusive behavior. It is not acceptable to say that s/he is "exaggerating" the abuse, because s/he is a feminist/queer liberationist/activist/punk/youth/a PC thug"/etc. It is not acceptable to say that s/he is making it up, because s/he has a history of abuse or any other such nonsense. Making excuses for why someone is to blame for your hurtful actions are a way for you to avoid taking responsibility for your fucked up behavior. They expose you as a coward.

to do anything within the realm of possibility don't argue with them.....give them what they ask for. You need to show the survivor and the community that you are acting in good faith and that you are ready to deal with your problems of abuse or at the very least that you are willing to sincerely investigate the possibility that you engaged in abusive behavior. You need to show the survivor and the community that you respect their autonomy and their ability to make decisions that meet their needs and desires for safety, healing, and ending oppression. Again if you want to live in a world free of abuse, rape, and oppression you will support survivor autonomy and community self-determination even if you feel you are being "falsely accused". Do not engage in the silencing behavior of attacking the demands and process of the survivor(s) or the community. This is what abusers and their supporters typically do to create a smokescreen of issues to take the heat off of themselves.

10. *Take Responsibility....Stop Abuse and Rape Before It Starts.*

It takes a lot of courage and self-knowledge to admit that you've hurt someone, that you compromised their dignity and self worth, or that you used power over someone in the worst ways. It takes a lot of sincerity to make an apology without expecting to be applauded or thanked for it. However, this is what it will take to start overcoming our abusive tendencies. To know that you have wronged someone and to do otherwise is to perpetuate the hierarchy. It is to be more than simply complicit within it, but to actively support it. It will take honesty, diligent self investigation, and compassion to start to overcome our abusive tendencies. Once your able to admit that you have a problem with (sometimes or always) abusing people you can begin to learn how and why you do it. You can learn early warning signs that you're slipping back into old patterns, and you'll be better able to check yourself. My life has been a life of unlearning such patterns of abuse, of learning to reject the roles of both the abuser and the abused, and it is far from over. Bad habits are easily taken up again, and many times it is easy to assume that we are not wielding power over someone. We must persistently question this assumption just as we would demand that any assumption be questioned, lest it become dogma.

It is crucial that we learn to ask for consent from our sexual partners. It is crucial that we learn to recognize aggressive and passive aggressive abuse in its various emotional, economic, physical, and sexual manifestations, and that we stop it before it escalates to more severe and harmful levels. We need to call it out when we are aware of it in other people, as well as ourselves. This process is a process of overcoming of oppression, of rejecting the roles of oppressor and oppressed. It is a path that leads to freedom, and a path that is formed by walking. Will you take the first step?

wispy cockles currently resides in Richmond VA where he organizes with the Richmond Queer Space Project and spins records with the 215 noise crew. He can be contacted at 120 w marshall st or by e-mailing wispy@defenestrator.org

You can account for your experience and your experience and your experience alone. Don't ever assume that you can know how the person calling you out as an abuser experienced the situation(s). People walk down the same streets everyday and have very different experiences. This is a simple fact of life. It is, also, a very different experience to have the winds of privilege blowing against your back than to have the winds of oppression blowing in your face as you walk down those same streets. You cannot know how someone else felt at a certain moment, and so you should never presume that you have the right to judge the validity of their feelings. If they have expressed how they feel, then what you need to do, first and foremost, is to listen. It is important that you actively seek to understand their feelings. If you find that you simply cannot understand their feelings no matter how sincerely you try it is still not your place to judge the validity of them.

7. *Don't Engage In Silencing Behavior*

By telling your "side of the story" you could be creating an atmosphere that silences people who have been abused. If you feel that there are major discrepancies between your account of the situation(s) and their account, and that you are being "falsely accused" take a deep breath. First you need to know that you can never stop sincerely investigating the yourself and questioning how your behavior affects others..the case is never closed. With time you might come to realize that, yes, in fact your behavior was abusive. It is your responsibility to continuously challenge your notions about how your behaviors effect others, and to challenge your understandings of how you hold power over others in your relationships. Read books, enter into recovery programs for batterer/sexual assailants, seek out a therapist, and discover your own ways of challenging yourself and your conceptions of how your behavior effects others.

Understand that if you attempt to silence the person(s) by promoting your account of things as "the truth" you will silence others as well. People will fear coming forward with their stories and fear confronting abuse, because of YOUR silencing behavior. If you are committed to creating a world where people speak freely about the wrongs done to them you will want to avoid focusing on how the accusers are "lying" about you, and you will want to avoid airing your presumptions and theories as to their "motives". One example off the top of my head is how one particular rapist/sexual assailant passed out a list of 40 points of contention at a punk show to refute the stories of three women calling him out. The flyer went on and on about the disparities between these women's stories and the "truth". This is one blatant example of silencing behavior, but it can act in far more subtle ways.

Silencing behavior is ANY behavior which attempts to make the survivor of abuse out to the perpetrator of misinformation. It is any behavior which attempts to make the abuser out to be the victim. It very quickly puts into question the character of the person calling out an abuser. Often it leads to a backlash against them both explicit

(threats, harassment, violence) and implicit (endless questioning, non supportive behavior i.e. "I don't want to get involved in this" or "I'm hearing a lot of different stories"). Silencing behavior creates an atmosphere where people fear and don't call out their abusers, and therefore an atmosphere where abuse flourishes.

However, this does not mean that you should not speak of how you experienced the situation(s) differently from the other person(s) calling you out. It simply means that it is your responsibility to do so in a way that is respectful and that does not help to foster an atmosphere of silence around abuse. You may need to relate your experiences to those with which you have close friendships/working relationships and to those that approach you, but as I said above speak for yourself. Do not intersperse their account with yours to illustrate the inconsistencies that you perceive. Do not relate the person(s) stories for them. Do not go on and on about how they should have called you out in a different manner. Do not talk about their shortcomings in the relationship/ friendship. Do not cast yourself in the role of the victim of a "witch hunt" or "coincident". Do not assert that they are lying, and if your account differs from theirs make it clear that this is how you and only you account for your experiences(s) of the situation(s). Let what you say be limited exclusively to your recollection. If you feel the need to vent find a good person to vent to whose outside of your immediate social scene/ community (if you look hard enough you might find a therapist willing to work with you on a sliding scale basis, preferably find one with a radical/feminist analysis) or someone outside the scene/ community altogether (who you know for sure has not been a victim of abuse). If you honestly believe you are being falsely accused your character will have to speak for yourself rather than you speaking for your character.

8. *Don't Hide Behind Your Friends*

Often the people most vocal in defending abusers are not the abusers themselves, but their friends, comrades, and lovers. "But s/he's really a good person/activist/artist" or "S/he contributed so much to the community/scene" or "The person I know would never do something like that" are some common defensive reactions among many. If you feel that people are trying to insulate you from your problems or from questioning your actions....let them know that it isn't acceptable. You need to hear the criticisms and anger of the survivor(s) and their allies. As well you need to stop others from engaging in silencing behavior. Let them know that if they truly care about you that instead of defending your character and reacting to the accusations they need to help you examine yourself and figure out ways of transforming dominating behaviors.

9 *Respond To The Wishes of The Survivor and The Wishes Of The Community*

Taking responsibility for our harmful actions is an integral part of the healing process. You will need to respond to the wishes of the survivor and the community not just for their healing, but yours as well. If s/he or they wish that you be suspended from certain projects/activities or that you engage in a batterers/assailants program or that you do book reports on books about ending rape and abuse or if they want you